45-21
1

No. ~~752~~. 333

SOCIETY

OF

INQUIRY ON MISSIONS,

AND

THE STATE OF RELIGION.

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

Case, I

Shelf, 7

Book,

SCC #10,961 v.2

The Chinese repository

Soc. of Lng-
on Missions —
15-3. C. St.

Geo. Hart
Mr. Mackenzie
1793. 8. 28.

THE

CHINESE REPOSITORY.

VOL. I.

FROM MAY 1832 TO APRIL 1833.

CANTON: CHINA.
PRINTED FOR THE PROPRIETORS.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abdallah, a captive, 472
Abeel, Rev. David, 26, 466
Accusations, anonymous, 472
Admonition, friendly, 411
Administration of justice, 13
Agriculture, 304
Alms-giving, 381
Altai, see *mountains.*
Ambassadors to China, 425
Amiot's account of population, see *Chinese empire population of.*
Amour, see *rivers.*
Amoy, the city of, 97
Anger, 280
Anglochinese college at Malacca; when founded; its object, &c. 105
Animosities, 313
Appeal to christians in China. 240
Arabians, see review of *Renaudot.*
Archipelago, the Indian, 242
Associations, secret, 207
Audiences with the emperor Kang-he, 254, 429

Ballad, a fragment, 493
Bali (Pali), books, 17
Bamplasoi, its situation, 24
Banditti, 80
Bankok, see *Gutzlaff's journal;* also *Siam.*
Bassora, 10
Batavia, see *Java.*
Beggars, 112
Begs, military officers, 170
Bells, their size and use, 258
Bible, its superiority, 101, 272
Bible, cost of printing it, 421
Bible, new ed. in Chinese, 469
Biography, 107
Birth of three sons, 208
Bishop of Calcutta, 289
Blind, an asylum for the, 295
Boats, the tanka, or "egg house," 169
Bombay, 26, 74, 284
Books distributed in Fuhkeen, 457
Books, the *kings,* or classical, 481
Books, of the Romanists, 504
Bramins, 70
Budha, thousand names of, 248
Budhism in Siam, 18, 274
Budhism, remarks on, 75, 155

Bukharia, see *Turkestan*, 171
Buonaparte, see *Religion of my father.*
Burmah, christian missions in, 25
Burmans in Siam, 46
Burying place, the Swedish, &c. in Canton, 218

Calcutta, christians in, 74
Calcutta Christian Observer, 155
Camboja, its inhabitants, 52
Canals, an account of, 38
Canfu? 8, 252
Canton, notices of, 8, 164, 215
———, climate of, 488
———, port of, 243
Cape of Good Hope, 27
Cape Liant, 87
Catechism of the Shamans, 285
Celestial empire, 205
Cha ("sha") see *tea.*
Changes, among Chinese, 2
Chancellor, one degraded, 511
Chantibun, its inhabitants, 87
Chaou-chow foo, population of, 92
Chapel, Eng. in Canton, 150
China, origin of the name, 35
—— Proper, its extent, 35
Chinese empire, its extent, 34
,, ,, population of, 345, 385, 477
Chinese, their morals, 15, 239 261, 314, 424, 476
Chinese, their persons, 14
,, their dress, 14, 220
,, their food, 15, 304
,, their literature 4, 480
,, their religions, 306
,, their junks, 56
,, their doctors, 181
,, their funerals, 217
,, their govt. 262, 297
,, their laws, 309
,, their national character, 326
,, their printing, 414
Chinese, their ancient costume, 475
Christian, the term, 64
Christians in China, 8, 27, 44 61, 265
Christian faithfulness, 410
Christians by birth, and christians by profession, 457
Christian Advocate's publications, 337
Christianity, early introduction of, into China, 447
Christianity introduced by the jesuits, 265
Chusan (chow-shan), 37, 124
Cities, 256
Climate, 488
Coast China, 36, 61, 296, 423
Cobi, 36, &c., and, 172
Cochinchina, 31, 53, and 380
Colonial possessions, 117
College, a new one in Keang-soo, 75
Concord among neighbors, 303
Confucius worshipped, 262, 502
Copper in Yunnan, 384
Corean language, 276
Corean sillabary, 278

Daourian, mountains, 116
Dead, the unburied, 294
Death, use of the term, 424
Death of the emperor's uncle 380
Death of a whole family, 292
Death of Hae-ling-ah, 30
Decapitation, 80, 291
Degrees of literary rank, 305
Deserters, punishment of, 312
Diary of a Chinese christian, 27
Domestic coercion, 511
Dragon, the golden, see *rebellion at Leen-chow.*
Dutch missionaries, 204, 510

Echo, the gospel, 375
Economy, 305
Egypt, the Chinese a colony from? 9

Ele, government of, &c. 170
Eluths, 117
Emigration, 23
Emperor's power, 263
Emperors of the Ta-tsing dynasty, 356
Employments, the essential, 310
Encyclopædia Americana, see *reviews*.
Enterprise, 248, 333
Examinations, litera. 459, 482
Exhumation, law against, 504

FACTORIES, the European, 211
Famine, 31, 159
Fees, illegal, 384
Ferocity, for stern virtue, 148
Filial duty, 301
Fires in Canton, 8, 248, 292
,, caused by opium-smoking, 208
Fire-engines, 8
Fishing, modes of, 260
Foreigners in China, 2, 11
Formosa, 37, 97
Formosa, rebellion in, 342
380, 423, 471
Free-trade, 253, 456
French, when first came to China, 369
Friendship, 65
Fuh-keen province, 151
Funerals, 217
Future state, 373

GAMBLING, law against, 512
Gazette, the Peking, 506
Gazette, a cash paper, 492
Gates of China, 11, 37, 252
Genghis khan, 43, 118
God, one promoted by the emperor Taou-kwang, 112
Golden dragon's family, 381
Grosier, 346
Grain, different kinds of, 259
Gutzlaff's journal, 16, 45, 81
122, 180
Gutzlaff's 2nd journal, 377

HAINAN, island of, 37, 90, 151
Heterodoxy (seay keaou), 103
Hindoos, 71, 74

IDOLATRY, remarks on, 68
Intercourse with China, 141
Intercourse of the Chinese with foreigners, 364
Interest on money, 294

JAVA, island of, 152, 203, 509
Japanese, embassies to and from China, 365
Japanese vocabulary, see *vocabulary*. 509
Jesus, an offence, 149
Jesuits, see *Romanists*.
Jews, 8, and 44
Jones, Rev. J. Taylor, 336
Judea, ancient *Ta-tsin?* 9
Julian, the apostate, 370
Juh-lung-ah, general, 511
Junks, and sailors, 56
Justice, 31. 159

KAIRA, mission at, 73
Kidnappers, 383
Kindred, nine gradations, 302
Kirin, an account of, 115
Kokonor, 118
Kotzebue, Capt. Otto von, 109

LAKE, the Tung-ting, 39
—— the Po-yang, &c., 39
—— the Hinka, &c., 116
—— the Kokonor, &c., 120
Lakes, of Soungaria, 172
—— of Turkestan, 172
—— of Thibet, 177
Lamas of Thibet, 175
Land, waste, 160
Laos or Chans, described, 47
Le Comte, see *review*.
Leen-chow, see *rebellion*.
Le, governor, 247, 423, 471
Legates, papal, 443
Lema, islands, 91
Lemingehe, a geographer, 33
Leto, see *Shantung prom.*
Letters, private, 511

Literary graduate, 293
Lithography, see *printing*.
Lord's day, 289

Macao, settlement, 400
Macao, actual state of its commerce, public buildings, &c. &c. 403
Macao, population of, &c., 404
Madagascar, 27
Madras, 74
Magazines, 508
Malacca, 26, and 104
Malays, 46, and 227
Man-eaters, 79
Mantchou-Chinese dyn., 34
Mantchou, 113
Mantchou Tartary, 80, 190
Maps, the Chinese, 33
Marine intelligence, 296
Marriage, 15, 293, 478
Meaou-tsze, 32, and 38
Medhurst, Rev. Walter H. 226
Metal types, see *printing*.
Metempsychosis, 102
Meteorological averages, 491
Mezzabarba, see *legates*.
Mignan's travels, 341
Milne, life of, 316
Military school, 511
Minerals, 41
Missions, christian, 497
Missionaries, labors of, 268
Mohammedans, 6, and 42
Moluccas, 204, 510
Mongolia, 117
Monotheism derided, 331
Monument, a celebrated, 449
Moors in Siam, 46
Mountains of China, 40
,, of Mantchouria, 116
,, of Soungaria, 172
,, of Thibet, 178
Murders, 160, 295, 382
Mutiny of the Bounty, 76

Names, see *note*, 494
Nam-oh, harbor of, 93
Nanking, 124
Natural history, 470
Neumann, see *catechism*.
New year, 424
Neyoor, 73
New Zealand, 507
Notitia Linguæ Sinicæ, 152

Obedience to God, 102
Opium, 31, 159, and 295
Oriental Christian Spectator, 26
Oroumtchi, 117, and 170

Pagodas, 6, 167, and 221
Pagoda, the porcelain, 257
Palankins, 219
Patronage, governmental, 423
Pawnbrokers, 384
Peace 68, universal, 280
Pechihle, gulph of, 35
Peguans in Siam, 45
Pei-ho, see *rivers*, also 131
Peking, 208, and 234
Penang, 283
People, unprivileged, 382
Persecutions, 100, and 435
Phra klang, minister of state, 19
Phrases, set phrases, 511
Physicians, 383, 261
Picture, a dark one, 191
Piracy, 159, 248, and 381
Poetical dictionary, 470
Policy of the Chinese, 485
Politeness, 309
Poppy, the cultivation of, 511
Population of Peking,— see *Chinese Empire*, see also *Macao*. 256
Portuguese in Siam, 22
,, in China, 398
Prayer of Taou-kwang, 236
Prayer at the tombs, 202
Press, 106
Priest, the murder of a, 160
Priests of Taou and Budha, 262, and 306
Printing, notices of, 414
Proclamations, 460, 503
Provinces, the eighteen, 36
Provision for the poor, 503

Property, insecurity of, 332
Prosecute, an invitation to, 294
Pulo Way, 87
Pulo Condore, 88
Punishments, 264, 309, 486

QUEEN of heaven, 59, 99, 122
Queen of earth, 108

REBELLION at Leen-chow, 29
78, 111, 158, 206, 246, 291
470
Rebellion in Formosa, 342
380, 423, 471
Religion, its influence, 147
,, of my father, 452
Repudiation, 80
Revenue, 12, and 159
Review of Renaudot, 6, 42
Review of Le Ming-che's map, 33, 113, 170
Review of Encyclopædia Americana, 161
Review of Osbeck, 209
Review of voyages to Siam, 224
Review of Le Comte, 249
Review of the Sac. Edict, 297
Review of an historical sketch, 398, 425
Review of Semedo, 473
Ricci, see *Romanists.*
Rivers of China, 37
,, of Mantchou, 115
,, of Mongolia, 119
,, of Soungaria, 171
,, of Thibet, 176
River, the Martaban, 38
,, the Meinam, 84, 230
,, the Yellow, 292
Rites, pagan, 499
Roads, 256
Romanism in China, 61, 308
Romanists, 377, and 430
Rumors, 78

SACRED sleeve-gem, 422
Sacred Edict, see *reviews*, and also *songs of three characters*, 244
Saigon, see *Camboja.*
Saints, the communion of, 496
Salt, stacks of, 136
Sandwich Islands, 283
San-shan island, 399
Savior, neglecting the, 150
Schools, 15, 104, 305, 311
School, Chinese, at Naples, 458
Scripture Lessons, 77
Scull, 260
Seay, a lady, 293
Sects, the three, 306
Sect, a new one, 294
see also *Heterodoxy.*
Sensus communis, 330
Serra, bishop elect, 379
Shamans, see *catechism.*
Shantung promontory, 125
Shipwrecks, 384
Siam, 336, 412, 466
see *Gutzlaff's journal*, also *review of journals.*
Siamese New Testament, 233
Siberia, 243
Singapore, 107
Sink, doctor, 343, 382
Slavery, 159, 292, 344
Societies, secret, 31
Soldiers, 264
Songs of three characters, 244
Soungaria, 170
Spanish, trade at Macao, 403
Spirituous liquors, 314
Strangulation, 159
St. Joseph's college, see *Macao.*
St. Thomas, 448
Suicides, 80, 511
Superstitious delusions, 408

TALLOW tree, 259
Taxes, 12, 312
Tea, 12, 383, 477
Teen-tsin, 180, 512
Teen-fung, a rock, 90
Thieves, 79, 295
Thibet, 173
Three character classic, 77
Thunder, 344
Tobacco, 259

Tomlin, Rev. Jacob, 26
see *Review of journals.*
Tombs, worshipping at, 201
217, 499
Tonsure, 475
Tournon, see *legates.*
Travancore, 71
Triad society, 24
Turkestan, eastern, 171
Turner's sacred history, 342
Tsiompa, 89
Typhung, 156
Tyrant, the village, 247, 343
Tything system, 313

UTILITY, rage for, 339
Urh-laou-yay's conduct, 383

VACCINATION, 334
Valignano, 431
Van Dieman's Land, 335, 413
Verbiest, 434
Vine, in China, 44
Vocabulary, Japanese and English 109
Vocabulary, a comparative, of Chinese, Corean and Japanese, 509
Voyages up the coast, 196

WHAMPOA, 211, 220
see *marine intelligence.*
Whipping, 248, 485
Widow's fund, 383
Wiclif, life of, 341
Wolff, Rev. Mr. 243, 413
Worshipping the dead, 499

XAVIER, Francis, 265, 427

YAOU-JIN, 29, 41
Yang-tse keang 124
Yung-ching's accession to the throne of China. 378

ERRATA.

Among the errata we notice the following;—p. 4, rise and fall for rises and falls;—p. 20, Chans is also writren *S*hans;—p. 47, Lau-pun-dam synonymous with *Chan*-pun-dam(p. 50);—p. 54, *C*oung for *K*aung, leaning for lea*r*ning;—p. 55, subject for subject*ed;* p. 56, Soakah and Soo-ae-kea for *Shan-keo;*—p. 83, Shih-l*a*e for Shih-lee;—p. 87, Kaung-chung for Kaung *S*hung;—p. 92, Ampeh for Ampoh (or better *Gan-po*);—p. 93, 36 deg. for 26 deg;—p. 94, *o*ught for *a*ught;—p. 109, chucrh for chu*r*ch;—p. 124, *S*eang-hae-heen for *Sh*ang-hae-heen;—p. 158, ang*e*ls for ang*l*es;—p. 193, expdient for expedient;—p. 187, idex for i*n*dex;—p. 308, Heaven, Lord for Heaven's Lord;—and p. 470, *T.* P. Abel-Remusat for *J.* P. Abel-Remusat.

THE

CHINESE REPOSITORY.

VOL. I.—CANTON, MAY, 1832.—No. 1.

Introduction.

IT is not less a matter of astonishment than regret that, during the long intercourse which has existed between the nations of Christendom and Eastern Asia, there has been so little commerce in intellectual and moral commodities. The very vehicle of thought even, has been made contraband. The embargo has been rigorous as death, and has prevented what might have been communicated *viva voce*. Every visitor at Canton must be struck, not to say confounded, with the strange jargon spoken alike by natives and foreigners, in their mutual intercourse; it has been a most fruitful source of misunderstanding; and, in not a few instances, it has paved the way for misrepresentation, altercation, detention, vexation, and other such like evils. Thirty years ago, there was not living, more than one individual capable of translating from Chinese into English; and there was not one of the sons of the "Son of heaven," who could read, or write, or speak, correctly, the English language.

The Empire of which, as residents, we form constituent atoms, stands at this moment, in the 'midst of the Earth,' a stupendous *anomaly*; and, beyond all controversy, presents the widest, and the most interesting field of research under heaven. By what right of inheritance, by what favourite law of "justice and propriety," a very large portion

of the earth's surface is made impassable, it is not easy to understand; we can only record it, (and we do it with peculiar emotions,) that such is the fact. A vast domain, stretching from East to West more than three thousand miles, and from North to South two thousand and upwards, constitutes the "*Middle Kingdom;*" and, with the exception of the Russian Establishment at Peking, consisting of only ten persons, and a very narrow place at Canton and Macao, 'foreigners can by no means be permitted to enter and reside in it.'

Time was when they might, and did traverse the country in every direction: many valuable records, of men and things, were then made. But all who read, at this day, those early writings, will find much which it is hard to believe. Rocks do not often change their forms, nor rivers cease to flow; but the one may be rolled from their beds, and the other turned from their courses, without the violence of the earthquake or the tempest. The decree of Darius, established and signed according to the law "which altereth not," was soon obsolete. The decrees of others, and in modern times, have shared the same regard, and with equal justice. The changes of the last few years, are, doubtless, the precursors of others, more extensive and salutary in their consequences. For tens of centuries, *Old Custom* has held a despotic and cruel sway over a noble race of men, restraining and destroying their best energies. Still, even here, and during the period strangers have been shut out of the country, very considerable changes have taken place.

One of the objects of this work, then, will be to review foreign books on China, with a view to notice the changes that have occurred, and how and when they were brought about; and to distinguish, as far as it can well be done, between what is, and what is not, now true. Many of the old books, while they contain much that is valuable, contain also so much that is worthless,

as to prevent their republication. Modern writers, too, have not always been clear and satisfactory in their statements. The accounts of the population, for example, are found to vary from twenty millions up to the "mystical numbers" 333 millions.

The numerous discrepancies and contradictions that stand recorded on many a page of foreign books, will prove a strong incentive to consult, and to ascertain, as distinctly as possible, the competence and credibility of the most approved native authorities. These, at the present time, can be obtained in great numbers, and on every subject, whether physical, moral, political, commercial, literary, or religious. On these several topics, and others also, historical and statistical works will be required, to exhibit alike the past and the present. Sufficient weight has not, generally, we think, been give to native authorities. While we would allow them their proper influence, we shall try to avoid the opposite extreme. We have no very strong expectations of finding much that will rival the arts and sciences, and various institutions of the Western nations. We do not expect to find, among all the almost numberless tomes of the Celestial Empire, data of such value and authority, as shall enable the wise men of the age, 'to correct the chronology, or improve the morality of Holy Writ.'

On *natural history*, inquiries may, with great propriety and advantage, be directed, to the climate, its temperature, changes, winds, rains, healthfulness; to the soil, its mineral, vegetable, and animal productions, its fertility and state of cultivation; and also to the productions of the rivers, lakes, and seas.

As to *commerce*, it will be specially interesting to notice its progress from the past to modern times; observing, particularly, the advantages and disadvantages of its present state.

Inquiries in regard to the *social* relations, will require a careful investigation of the constitution of society; and, in connection with an examination of

the *moral* character of the people, will demand a close and long-continued observation of their conduct towards one another; as rulers and subjects; husbands and wives; parents and children; and so forth. Much assistance may be gained in all these inquiries, by a developement of their *literary* character. Their books and their systems of education will be worthy of examination, as they have a constant and powerful influence on all the grand relations, and vital interests of the community.

We feel and shall take a very lively interest in the *religious* character of the people. As a spiritual being, destined to immortality, with "powers of intellect, to comprehend the great, to penetrate the profound, and to effect the gigantic," man presents to man the most interesting subject of inquiry amidst all the wonders of His mysterious hand, whose power and wisdom are infinite. Indeed, the intrinsic value of all other inquiries, on all other subjects, rise and fall just in proportion as they are made to affect well or ill, the soul of man, both in the life that now is, and in that which is to come. It is only when we look at the last, best work of God, in this light, that all the various influences, which affect him 'in this house of his pilgrimage,' rise and appear before us in their true character.

We enter on our work unbiased; and influenced rather by considerations of duty than of reward. Every man has his *purposes*, the accomplishment of which is the highest object of his heart's desire. To spend and be spent in publishing "glad tidings" to those who had never heard the "joyful sound," and to bear the lamp of life to those who were perishing for lack of vision, a greater than the wisest of the sons of men, took an earthly tabernacle; and now, having ascended up on high, he commands man to *go* and *teach* his fellow, — to publish the gospel to *every* creature. Every one, too, has his *opinions*; but, in regard to many topics of interesting inquiry, those opinions may

be unsettled, and should remain so, till they can be established and corroborated by sufficient evidence. One may call no man Rabbi, while yet he scorns not to learn wisdom from the little child, or even the little ant.

We are desirous of receiving assistance in every way convenient; and, while we shall not shrink from, nor disregard, the criticisms of friends or strangers, we desire heartily, and will be grateful for, any light that may be thrown on our path. That "it is more blessed to give, than to receive," is a truth, which we hold to be of general, as well as of particular application, and in no case better exemplified, than in the communication of knowledge: we shall not, therefore, so far as we can act on this principle, be less willing to communicate, than to receive whatever may serve to develope the real character of the "Celestial Empire," and to benefit those who have been made of 'one blood, for to dwell on all the face of the earth.'

There is a most lamentable lack of knowledge among the millions inhabiting eastern Asia: yet, we do anticipate the day, (may it come quickly,) when all that which is most valuable to man, and now so richly enjoyed by the nations of the West, elevating and yet still more to elevate them, shall be equally enjoyed, and produce the same results, among the nations of the East. The efforts to accomplish a work so vast, must be various, well directed, and long continued; requiring patience, self-denial, meekness, gentleness, and the sterner qualities which can cheerfully endure *hardness*, *stripes*, and *death*. To bear some humble part in such efforts, we regard as not less our happiness, than our bounden duty.

With this brief statement of our views and feelings, we commence this work, anxious to commend both it and ourselves, to the kind regards of our friends, and to the entire direction of Him "in whose hand our breath is, and whose are all our ways."

REVIEW.

Ancient account of India and China, by two Mohammedan travellers, who went to those parts in the 9th century, translated from the Aarbic by the late learned EUSEBIUS RENAUDOT. *With notes, illustrations, and inquiries by the same hand.* London, printed for Sam. Harding, at Bible and Anchor on the pavement in St. Martins Lane. MDCCXXXIII.

APPROACHING the city of Canton, the traveller sees rising before him, within the walls, two lofty pagodas; one of which he perceives, as he comes near to them, is quite different from the other, and from those which he saw when coming up the river. On inquiry concerning this singular one, he might be informed that, it is a Mohammedan mosque, built about a thousand years ago; that, at the present time, a community of several hundred souls, with books and teachers of that faith, live near the mosque; and that, some of the teachers are able to write the Arabic character with a tolerable degree of correctness. Still further he might be informed, by those who travelled from Peking to Canton in 1818, that, Mohammedans were found in every part of their journey, and frequently holding stations in the government.

These few facts would, perhaps, induce him to inquire again, At what time, and in what way, did the Mohammedans enter China? And, what records are there, that will give information on this subject? The account given by the two travellers is worthy of notice, not only in reference to these inquiries, but, because, it will serve to illustrate the character of the Chinese at an early period. The origin of this very ancient people, and their intercourse, in former times, with the nations of the West, are topics of great interest, about which we shall be glad to receive information.

During the early periods of the Christian era, while the fires of genius shone bright on the banks of the Nile and the Tiber, and the Ptolomies were collecting from the four quarters of the earth, many of the most splendid works of taste and erudition, the rays of science suddenly took a new direction, and Arabia was the place where they met. Although the career of "the Prophet and Apostle of God," the son of Ab-

dallah, seemed the harbinger of any thing but good to the progress of letters, yet the 8th and 9th centuries formed a bright period in the history of Arabia. It was by the inspiration of this bold impostor, and by the immediate command of his successor, that the impious incendiary applied the torch to the invaluable library of Alexandria, that rich deposit of whatever the wisest and best of the ancient world had been accumulating for ages. At the commencement of the 8th century, when the empire of the Caliphs was of immense extent, stretching from the confines of India to the Atlantic, Bagdad became the rallying point for men of enterprise, both commercial and literary. On the banks of the Tigris the power of the Caliphat did much to foster genius; and schools and libraries were established; and thither men of letters were invited to come from all people and nations, and to bring with them every work of science and literature they could command. Philosophy, astronomy, and the healing art received particular attention. Under the patronage of the Abassides the fine arts flourished extensively, and geography was by no means neglected. It is not wonderful, that in such circumstances, enterprising Mussulmen should have obtained some knowledge of the people inhabiting the eastern borders of their own continent. Our wonder is that so little information was obtained, or rather, that so little has been preserved; for we still hope, though it be against hope, that something may yet be discovered in Western Asia, or in Egypt, to throw light on the early history of the Chinese.

Marco Polo, the Venetian traveller, whose work, we purpose to notice at another time, returned from his travels in the East, near the the close of the 13th century. The Portugnese first doubled the Cape of Good Hope, A. D. 1497. "But," says Renaudot, in his preface, "we may be satisfied that our two authors are more ancient, and that the two dates they give, the one of the year 237 of the Hejra, which is that of the first traveller, and the other of the year of the same 264, when a great revolution happened in China, are true and just."

Commencing the Mohammedan era, A. D. 613, as both the second traveller and his translator have done, the two dates will correspond with the years of Christ 850 and 877. Renaudot's preface is rather long, but, like the notes and dissertations, which he has added to the work by way of appendix, it contains much valuable matter, elucidating the text. He made his translation about the commencement of the last century. He was a learned and accurate scholar, and possessed an extensive acquaintance with the orientals, and their literature, for which reason we shall be willing the oftener to quote his opinions. The best proof, however, of the correctness of the "ancient account," is its internal evidence; of this the reader shall be his own judge. The second traveller commences with the following prefatory remarks.

"I have carefully examined the book I have been ordered to peruse," (the book written by the first traveller, which forms the first and principal part of the whole work,) "that I might confirm what the author relates, where he agrees with what I have heard, concerning the things of the sea, the kingdoms on the coasts, and the state of the countries; and that I might also add, upon this head, what I have elsewhere gathered concerning them, and is not to be found in this book.

"I find it was written in the year of the Hejra 237, and that the accounts the author gives touching the things of the sea were, in his time, very true and agreeable to what I have understood from merchants who depart from Irak, to sail upon those seas. I find also that all the author writes is agreeable to truth, except some passages."

In the manuscript of the first traveller, says the translator, there is a leaf or more wanting where the author begins to treat of China. The first extract, which we make from this part of the work, seems to refer to this city, which he calls Canfu, i. e. Kwang-chow-foo, or as it is now written by Europeans, Canton.

"Canfu is the port of all the ships and goods of the Arabs, who trade in China; but fires are there very frequent, because the houses are built with nothing but wood, or else with split cane (bamboo;) besides, the merchants and ships are often lost in going and coming; or they are often plundered; or obliged to make too long a stay in harbour; or to sell their goods out of the country subject to the Arabs, and there make up their cargo. In short, ships are under a necessity of waiting a considerable time in refitting, not to speak of many other causes of delay."

Fires are frequent in Canton at the present time; that which swept away the western suburbs of the city, with the Foreign Factories, early in November 1822, was an extensive one. But the introduction of fire-engines, and a strict and constant watch, with other precautions, usually prevent them from being very destructive; and commerce is, probably, as unlikely to be affected by fires in Canton, as in any other mart in the world. The second traveller, alluding to the "causes of delay," says, 'since much is related to show the reason why the voyages to China are interrupted, and how the country has been ruined, many customs abolished, and the Empire divided, I will here declare what I know of the causes of this revolution.' After briefly noticing its commencement, and the leader of the rebellion which occasioned it, he adds,

"His hands thus strengthened, and himself in a condition to undertake any thing, he betrayed his design of subduing the Empire to himself, and strait marched to Canfu, one of most noted cities in China, and, at that time the port of all the Arabian merchants. This city stands upon a great river, some days distant from the entrance, so that the water here is fresh: but the citizens shutting their gates against him, he resolved to besiege the place, and the siege lasted a great while. This was transacted in the year of the Hejra 264, and of Christ 877. At last he became master of the city, and put all the inhabitants to the sword. There are persons fully acquainted with the affairs of China, who assure us, that besides the Chinese, who were massacred upon this occasion, there perished one hundred and twenty thousand *Mohammedans*, *Jews*, *Christians*, and *Parsees*, who were there on account of traffic. The number of the professors of these four religions,

who thus perished, is exactly known; because the Chinese are extremely nice in the account they keep of them. He also cut down the mulberry trees, and almost all the trees of other kinds; but we speak of the mulberry in particular, because the Chinese carefully cultivate it for the sake of its leaf, wherewith they subsist and propagate their silk-worms. This devastation is the cause why silk has failed, and that the trade which used to be driven with it, in the countries under the Arabs, is quite stagnated.

"From these combustions there arose many unjust dealings with the merchants who traded thither, which having gathered the force of a precedent, there was no grievance, no treatment, so bad but they exercised upon the foreign Arabs, and the masters of ships. They seized upon their effects, and behaved towards them in a method of procedure quite contrary to the ancient usages. And for these things has God punished them by withdrawing his blessings from upon them in every respect, and particularly by causing the navigation to be forsaken, and the merchants to return in crowds to Siraf and Oman, pursuant to the infallible orders of the Almighty Master, whose name be blessed."

If what is here said of the "thousands" put to the sword, and of the "crowds" returning, be true, it proves that the intercourse between eastern and western Asia was, at that period, of a most interesting character, and of vast extent. The period referred to, is that of the Emperor He-tsung of the Tang dynasty. It is briefly noticed in Du Halde's history; and an extended account of it, noticing the principal leaders of the rebels, places taken, and so forth, may be found in the 59th Section of *Kang-keen-e-che*, the 20th volume.

Neither of the two travellers tell us at what time their countrymen first came hither. In Morrison's view of China, it is stated that, "In the time of Hwan-te, whose reign closed A. D. 167, India, Ta-tsin (Egypt or Arabia), and other nations, came by the Southern or Chinese sea with tribute, and from this, trade with foreigners was carried on at Canton." It is farther stated in the same work, that the Ta-tsin was situated on the west of the western ocean, very remote; and that, "the people were tall, and well formed, of the same race with the Chinese, and therefore called Ta-tsin. There is a most splendid account of the country, and it is added, when Matthew Ricci came to Peking, he affirmed that *Jesus* was born in Judea, which was the Ancient Ta-tsin."...."Does not this favour the late De Guignes' supposition, that the Chinese were originally a Colony from Egypt?"

The first Tsin dynasty of China closed about two centuries before the Christian era. We are not prepared to hazard an opinion, concerning the origin of the Chinese, or the time when the people of western Asia or Egypt first came to China. If we credit the writers, whose account we review, it appears that, before their day, the number of foreigners and the privileges they enjoyed in China, were far from being inconsiderable. The first writer says,

"Soliman the merchant relates, that at Canfu, which is the principal *scale* for merchants, there is a Mohammedan appointed judge over those of his religion, by the authority of the Emperor of China; and that he is judge

of all the Mohammedans, who resort to those parts. Upon festival days he performs the public services with the Mohammedans, and pronounces the sermon or kotbat, which he concludes, in the usual form, with prayers for the Soltan of the Moslems. The merchants of *Irak* who trade hither, are no ways dissatisfied with his conduct, or his administration in the post he is invested with; because his actions, and the judgments he gives, are just and equitable, and conformable to the Koran, and according to the Mohammedan jurisprudence."

The same writer remarks, in another part of his work, that 'he knows not that there is any one of the Chinese who has embraced Mohammedanism or speaks Arabic.' One of the Mohammedans of Canton, whom we recently met, assured us that, the ancestors of his clan came to Canton in the time of Tih-tsung, whose reign closed A. D. 805; and that they take no pains to propagate their religion, believing that man is formed by fate, to live and die in the same faith in which he was born. Concerning the *course* to China, Renaudot remarks,

"It is very difficult exactly to trace out the course the Arabs steered for China, as it is found in our authors; not only because many towns they mention have been destroyed, but also because the ancients, who coasted it along, held a different course from that now shaped by our pilots. The Chinese came as far as Siraf, but dared not stir beyond it, because of the foulness of the weather, and the heaviness of the sea, which their ships could not live in. They did not then venture so far as Madagascar, as Father Martini pretends they did, because in the bay of *Santa Clara* there is a people resembling the Chinese, and not unlike them in speech. He offers nothing in proof of this but the report of some seamen; but granting the thing to be as he would have it, these Chinese may have been driven thither by tempest, and there have taken up their abode, because they could not possibly return back again to their country. On the other hand, it is evident that Navarette is mistaken when he says, the Straits of Singapore were their *ne plus ultra*."

At the present time, no Arabian Ships, as such, come to China; nor do any Chinese ships reach Calcutta, though they are frequently seen, and in considerable numbers, at Penang, Bankok, and in many of the ports of the Eastern Archipelago. The following is an abridged account of the course to China, as given by the first traveller.

'As for the places whence ships depart, and those also they touch at, many persons declare that, the navigation is performed in the following order. Most of the *Chinese* ships take in their cargo at *Siraf*, where also they ship their goods which come from Bassora, and other ports; and this they do, because in this sea, there are frequent storms, and shoal water in many places. When ships have loaded at Siraf, they there water also; and from thence make sail for a place called *Maskat*, which is in the extremity of the province of Oman, about 200 leagues from Siraf. From Maskat ships take their departure for the Indies: and first they touch at *Kaucammali*; and from Maskat to this place, is a month's sail with the wind aft. Kaucammali is a frontier place, and the chief arsenal in

the province of the same name; and here the Chinese ships put in and are in safety. Having watered at this last place, they begin to enter the sea of *Harkand;* and having sailed through it, they touch at a place called *Lajabalus*, where the inhabitants understand not the Arabesque, or any other language in use with merchants. From this place ships steer towards *Calabar*, the name of a place and a kingdom on the coast, to the right hand beyond India. In ten days after this, ships reach a place called *Betuma*, where they may water. It is worth the notice, that in all the islands and peninsulas of the Indies, they find water when they dig for it.

'In ten days from the last mentioned place, they arrive at *Senef*; here is fresh water, and hence comes the aromatic wood. Having watered at this place, it is ten days passage to *Sandarfulat*, an island where is fresh water. Then they steer upon the sea of *Sanji*, and so to the *Gates of China*; for so they call certain rocks and shoals in the sea, between which is a narrow strait, through which ships pass. It requires a month to sail from Sandarfulat to China, and it takes up eight whole days to steer clear of these rocks. When a ship has got through these Gates, she, with a tide of flood, goes into a fresh water gulph, and drops anchor in the chief port of China, which is that of Canfu; and here they have fresh water, both from springs and rivers, as they have also in most of the other ports of China.

It does not appear, from any thing related by either of the travellers, whether these voyages were made with or without the *compass*. The origin of this instrument in China, may come under consideration at another time; we can now only remark in passing, that the Chinese, at the present time, 'coast it along' after the same *old custom*, seldom, if ever, intentionally, going out of sight of land, though always furnished with the compass. Of the situation of foreign residents in China, the first traveller says;

"When merchants enter China by sea, the Chinese seize on their cargo, and convey it to ware-houses; and so put a stop to their business for six months, till the last Merchantman be arrived. Then they take three in ten, or thirty per cent. of each commodity, and return the rest to the merchant. If the Emperor wants any particular thing, his officers have a right to take it preferably to any other person whatsoever; and paying for it to the utmost penny it is valued at, they despatch this business immediately, and without the least injustice.

"If a man would travel from one place to another, he must take two passes with him, the one from the governor, the other from the eunuch or lieutenant. The governor's pass permits him to set out on his journey, and takes notice of the name of the traveller, and those also of his company, the age and family of the one and the other; for every body in China, whether a native, or an Arab, or any other foreigner, is obliged to declare all he knows of himself, nor can he possibly be excused the so doing. The eunuch's or lieutenant's pass specifies the quantities of money, or goods, which the traveller and those with him, take along with them. And this is done for the information of the frontier places, where these two passes are examined: for whenever a traveller arrives at any of them, it is regis-

tered, that such a one, the son of such a one, of such a family, passed through this place, on such a day, in such a month, in such a year, and in such company.' And by these means they prevent any one from carrying off the money or effects of other persons, or their being lost: so that if any thing has been carried off unjustly, or the traveller dies on the road, they immediately know what has become of the things, and they are either restored to the claimant, or to the heirs."

Since the period referred to, a great change has been effected; to notice briefly, but correctly, the progress of which, with its causes and effects, would constitute an interesting discussion. The change in commercial transactions has, perhaps, to all parties, been a favourable one, and it might be made far more advantageous. But in personal privileges,—liberty, with just regulations and securities to all and for all, to tread the earth, and breathe the air,—the change has been injurious alike to all: it has, we think, involved, and restricted the inalienable rights of man. That all this is attributable to one party, we by no means aver. But we dismiss this, and pass on to notice other topics. Of the Emperor, taxes, public treasury, and revenues, the first traveller writes,

"The Emperor of China, never appears in public, but once in ten months; saying, that if he showed himself oftener to the people, they would lose the veneration they have for him. For he holds it as a maxim, that principalities cannot subsist but by force, and that the people know not what justice is; and that constraint and violence must be used to maintain, among them, the Majesty of Empire.

"They have no impost upon their lands, but are subject only to a poll tax, which is levied on men only, and that according to their condition and capacity. When any Arabs, or other strangers are in this country, the Chinese tax them in proportion to their substance. When any dearth makes necessaries very dear, then does the king open his storehouses, and sell all sorts of provisions much cheaper than they are to be had at market; and hence no dearth is of any long continuance among the Chinese.

"The sums that are gathered from the capitation tax, are laid up in the public treasury; and, I believe, that, from this tax, fifty thousand dinars are every day paid into the treasury of *Canfu* alone, although this city be none of the largest in China.

"The Emperor also reserves to himself the revenues which arise from the salt mines, and from a certain herb which they drink with hot water, and of which great quantities are sold in all the cities, to the amount of great sums. They call it *sah*, and it is a shrub more bushy than the pomegranate-tree, and of a more taking smell, but it has a kind of bitterness with it. Their way is to boil water, which they pour upon this leaf, and this drink cures all sorts of diseases. Whatever sums are lodged in the treasury arise from the poll tax, and the duties upon salt, and upon this leaf."

The maxim is still held, that the people know not what justice is, and that constraint and violence must uphold the majesty of Empire. There *is* now an impost on lands, but the poll tax has been interdicted. No taxes are levied on foreigners, except by way of *customs* and *duties* on their merchandise. Store-houses or granaries are managed quite as in the Arab's day. The public revenues are made up from imposts on lands, duties on salt, tea, silk, and so forth.

Much of the business between ruler and subject, is transacted in writing, by petition on the one side, and edict on the other. If a comparison were instituted, it would doubtless appear, that there has been, in modern times, a sad falling off in the administration of justice. Some of the severer punishments, however, have gone into disuse; others are retained. The first traveller says,

"The Chinese administer justice with great strictness in all their tribunals. When any person enters his action against another, he sets down his claim in writing, and the defendant writes down his defence, which he signs, and holds between his fingers. These two writings are delivered in together, and being examined, sentence is pronounced in writing, and the parties have each his paper returned to him; but first they give back to the defendant his writing of defence, that he may acknowledge it. When one party denies what the other affirms, he is ordered to return his writing; and if the defendant thinks he may do it safely, and accordingly delivers in his paper again, they also call for that of the plaintiff, and then they say to him who denies what the other seems to have reason to maintain, 'Exhibit a writing whereby to make it appear that your antagonist has no right to demand of you what is in debate; but if it clearly betrays the truth of what you deny, you shall undergo twenty strokes of the bamboo, and pay a fine.'

"No one is raised to the dignity of a prince or governor of a city, till he hath obtained his fortieth year, 'for then,' say they, 'he hath experience.' When one of these princes, or petty kings, keeps his court in a city, he is seated upon a tribunal, and receives the petitions or complaints of the people. Behind his tribunal, is an officer called *Licu*, who keeps standing, and, according to the order he receives from the prince, commits his answer to writing; for they never answer by word of mouth to any business whatsoever, nor will they give any answer at all to any thing that is not written. Before the parties present their petition to the prince, they get them examined by an officer, who, if he discovers any fault, sends them back again; for no man may draw up these writings which are to be presented to the prince, except a clerk versed in business; and at the bottom of each writing they put, "written by such a one, the son of such a one;" and if, in this case, there happen any blunder or mistake, the clerk is bamboo'd. The prince never seats himself on his tribunal, till he has eaten and drank, for fear he should be mistaken in something; and each of these princes or governors has his subsistance from the public treasury of the city he commands." "When any one of the princes or governors of cities, within the dominions of the Emperor of China, is guilty of a crime, he is put to death, and eaten; and in general it may be said, that the Chinese eat all those that are put to death."

"One of the things (quoting the second traveller) most worthy to be admired in China, before the late commotions, was the good order they observed in the administration of justice, and the majesty of their tribunals. To fill them they made choice of such men as were perfectly versed in their laws, and such, consequently, as were never at a stand when they were to pass a judgment; men of sincerity, zealous in the cause of justice upon every occasion, nor to be biased by what the great could offer to embroil a dispute; so that justice was always administered to him who had right on his side. In a word, they made choice of upright men, who equally abstained from the slender substance of the poor, and from the presents of those who would have bribed them therewith."

This account will by no means hold true when applied to the present times. What is said about 'eating' criminals must be excepted. Some limitation, also, must be made, as

to 'justice always being given to him who has right on his side.' Persons are eligible to office now at a much earlier age than in ancient times. In describing the kingdoms of the coast, the first traveller mentions the country of Mabed, as conterminous with China, at peace with the Emperor, but not subject to him. The short paragraph which we quote, touches a point of some interest.

"The Mabed send every year Ambassadors and presents to the Emperor of China, who on his part sends Ambassadors and presents to them. Their country is of great extent; and when the Ambassadors of the Mabed enter China, they are carefully watched, and never once allowed to survey the country, for fear they should form designs of conquering it, which would be no difficult task for them; because of their great numbers, and because they are parted from China, only by mountains, or by rocks."

The country of China is described as 'pleasant and fruitful;' the cities are 'many in number, great in extent, and well fortified.' 'The rivers are large;' 'much rain falls;' and the country peopled throughout its whole extent. 'The climate is more wholesome than that of India; the air is also much better, and scarce is their a one-eyed, or blind person to be seen.' This last remark does not hold true now; blind persons are numerous, especially in the southern provinces. Many of the productions of the soil are enumerated; among others, the grape, of which 'they have not many.'

We have recently seen it stated, and on good authority, that 'the vine is not indigenous in China; the seeds were brought hither by the celebrated general Chang-kcang, who had been despatched, B. C. 126, to the countries in the West. He traversed the modern Afghanistan, and the north-western portion of India, and returned to China after an absence of 13 years. The term poo-taou (vine) is not of Chinese origin, any more than the thing which it denotes; it is, probably, merely the imperfect transcription of the *Greek term for vine*. The Japanese pronounce it Boo-do.'

The two travellers give a pretty good account of the "copper money," and "an excellent kind of earth" (porcelain). Now, as then, the Chinese have no coin, but the copper *cash*, about 800 of which are equal to a Spanish dollar. They have 'horses, asses, and dromedaries; but they have no Arabian horses; they have no Elephants, and cannot endure to have them in the country.' Of the persons of the Chinese the first traveller, remarks,

"They are for the most part handsome, of comely stature, fair, and by no means addicted to excess of wine; their hair is blacker than the hair of any other nation in the world; and the Chinese women curl their's. The Chinese are more handsome than the Indians, and come nearer to the *Arabs*, not only in countenance, but in their dress, in their way of riding, in their manners, and in their processional ceremonies. They wear long garments, and girdles in form of belts.

"The Chinese are dressed in silk, both in summer and winter; and this kind of dress is common to the prince, the soldier, and to every other person, though of the lowest degree. In the winter they wear drawers, of a particular make, which fall down to their feet. Of these they put on two,

three, four, five, or more, if they can, one over another; and are very careful to be covered quite down to their feet, because of the damps, which are great, and much dreaded by them. In summer they only wear a single garment of silk, or some such dress, but have no turbans.

"Their common food is rice, which they often eat with a broth like what the Arabs make of meat, or fish, which they pour upon their rice. Their kings eat wheaten bread, and all sorts of animals, not excepting swine, and some others. Their drink is a kind of wine made of rice; they have no other kind in the country, nor is there any brought to them; they know not what it is, nor do they drink of it. They have vinegar also, and a kind of comfit like what the Arabs call *natef*, and some others.

"There are schools in every town for teaching the poor and their children to write and read, and the masters are paid at the public charge. The Chinese have no sciences, and their religion and most of their laws are derived from the Indians; nay, they are of opinion, that the Indians taught them the worship of idols, and consider them as a very religious nation. Both the one and the other believe the *metempsychosis*; but they differ in many points touching the precepts of their religion.

"The Chinese have some skill in medicine; but it almost wholly consists in the art of applying hot irons, or cauteries. They have also some smattering of astronomy; but therein the Indians surpass them.

"When the Chinese are about to marry, both parties come to an agreement, then presents are made, and at last the marriage is celebrated with the sound of many sorts of instruments and drums." "They observe the degree of consanguinity," adds the second traveller, "after this manner. They are divided among themselves, into families and tribes. like the *Arabs*, and some other nations; and they know each other by the difference of their descents. No one marries in his own tribe.

"The Chinese and Indians are not satisfied with one wife; but both the one and the other marry as many as they please.

"The Chinese are fond of gaming and all manner of diversions. They worship idols, pray to them, and fall down before them; and they have books which explain the articles of their religion."

Every reader of these copious extracts, will see at once, a striking resemblance between the Chinese of the 9th and 19th centuries. Differences exist, some of which we have noticed, and others may come under review hereafter. Such permanence of national character, such inflexibility of manners and customs, are rarely found, and never exist without their peculiar causes; to observe which, in this case, and trace them to their results, opens a wide field for the philosopher, and the political economist. Who will enter it?

(to be concluded in the next number.)

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

[We are happy in being able to bring before our readers a journal of so novel and interesting a character as that which we commence below. To an individual, who sees millions of his species wrapt in the gloom of ignorance and idolatrous superstitions, and devotes himself to the noble service of working out their deliverance, the considerations of civilized and christian society, and of home, will not, in the least degree, lose their value; on the contrary, as they are viewed in contrast, their value is enhanced, while yet they are willingly foregone, and are counted but loss for the excellency of the knowledge of Jesus Christ. Mr. G. is from the neighbourhood of Stettin; about six years ago, he relinquished the most inviting considerations, even royal patronage, to commence the humble labours of a missionary in the East. He is now on a voyage north, expecting to visit Formosa, Loochoo, Japan, Corea, and some of the ports along the coast of China; of this second voyage, it will be in our power, we hope and expect, to give some account at an early period. The population of Bankok, at which place the present journal commences, was four years ago, 401,300 souls, of whom 360,000 were Chinese.]

MAY 1831. DURING a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Siam, was opening. As long as the junks from China stayed, most of the time was taken up by administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books, the inquiries after the truth, the friendship shown, were most favourable tokens of divine approbation upon our feeble endeavours. The work of translation proceeded rapidly; we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Budhism; and, as the votaries of a western religion had conquered Burmah, people presumed, that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again roused, when there were brought to Bankok, Burman tracts, written by Mr. Judson, in which it was stated that the Gospel would very soon triumph over all false religions. Constant inquiries were made about the *certain* time, when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's Kingdom, were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take, in the war between Quedah and themselves. When the King first heard of their neutrality, he exclaimed: 'I behold finally, that there is some truth in Christianity, which formerly, I considered very doubtful.' This favourable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness, from farther labour there. A pain in my left side, accompanied by headache, great weakness, and want of appetite, threw me upon my couch. Though I endeavoured to rally my robust constitution, I could readily perceive, that I was verging, daily, with quick strides, towards the grave; and a burial place was actually engaged.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievement of our endeavours, the salvation of souls. The Siamese are very fickle, and will often be very anxious to embrace an opinion to-day, which to-morrow they will entirely reject. Their friendship is

unsteady; their attachment to the gospel, as the word of eternal life, has never been very sincere; neither could we fully succeed in fixing their minds on the Saviour. Though all religions are tolerated in Siam, yet Budhism is the religion of the state, and all the public institutions are for the promotion of this superstition. A system of the grossest lies, which can find champions only in the biased minds of some scholars in Europe, engrosses, theoretically, as well as practically, the minds of its votaries, and renders every step towards improvement most difficult. We were allowed to preach in the temples of Budha; and the numerous priests were anxious to engage with us in conversation, yet their hearts were, generally, steeled against divine truth.

Budhism is atheism, according to the creed which one of the Siamese high-priests gave me; the highest degree of happiness consists in annihilation; the greatest enjoyment is in indolence; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have upon the morals of both priests and laymen, especially, if we keep in mind that they are duly inculcated, and almost every male in Siam, for a certain time, becomes a priest, in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life; the latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honor. I regret not to have found one honest man; many have the reputation of being such, but upon nearer inspection they are equally void of this standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, are every where to be met. Notwithstanding, the Siamese are superior in morality, to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

Favored by an over-ruling Providence, I had equal access to the palace, and to the cottage; and was frequently, against my inclination, called to the former. Chow-fa-nooi, the younger brother of the late king and the rightful heir of the crown, is a youth, of about 23, possesing some abilities, which are however swallowed up in childishness. He speaks the English; can write a little; can imitate works of European artisans; and is a decided friend of European sciences, and of Christianity. He courts the friendship of every European; holds free conversation with him, and is anxious to learn whatever he can. He is beloved by the whole nation, which is wearied out by heavy taxes; but his elder brother, Chow-fa-yay, who is just now a priest, is still more beloved. If they ascend the throne, the changes in all the institutions of the country will be great, but perhaps too sudden.—The son of the Phra Klang, or minister of foreign affairs, is of superior intelligence, but has a spirit for intrigue, which renders him formidable at court, and dangerous to foreigners. He looks with contempt upon his whole nation, but crouches before every individual, by means of whom he may gain any influence.—Chow-nin, the step-brother of the King, is a young man, of good talents, which are however spoiled by his habit of smoking opium. Kroma-sun-ton, late brother of the king, and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the king. Officially invited, I spent hours with him in conversation, principally upon Christianity, and often upon the character of the British nation. Though himself a most dissolute person, he requested me to educate his son, (a stupid boy,) and seemed the best medium for communicating Christian truth to the highest personages of the kingdom. At his request, I wrote a work upon Christianity, but he lived not to read it; for he was burnt in his palace in the beginning of 1831.—Kroma-khun, brother-in-law to the former king, a stern old man, called in my medical

help, and I took occasion to converse with him on religious subjects. He greatly approved of Christian principles, but did not apply to the fountain of all virtue, Jesus Christ. In consequence of an ulcer in his left side, he again called in my aid; yet his proud son despised the assistance of a barbarian; neither would the royal physicans accept of my advice; and the man soon died. Even a disaster of this description, served to recommend me to his Majesty, the present King, who is naturally fond of Europeans; and he entreated me not to leave the kingdom on any account; but rather to become an officer, in the capacity of a physican.—Paya-meh-tap, the commander in chief of the Siamese army in the war against the Laos or Chans, returning from his victorious exploits, was honored with royal favour, and loaded with the spoils of an oppressed nation, near the brink of destruction. A severe disease prompted him to call me near his person. He promised gold, which he never intended to pay, as a reward for my services. And when restored, he condescended so far as to make me sit down by his side, and converse with him upon various important subjects.—Paya-rak, a man hated by all the Siamese nobility, on account of his mean, intriguing spirit, and sent as a spy to the frontiers of Cochinchina, urged me to explain to him the nature of the gospel; and as he found my discourse reasonable, he gave me a present of dried fish for the trouble I had taken.—The mother of prince Kroma-zorin, one of the wives of the late king, contrasted Evangelical truth with Budhistical nonsense, when she made me meet one of her most favorite priests, of whom she is a decided patron. Though she had built a temple for the accommodation of the priests of Budha, that mass might be constantly performed in behalf of her son, who lately died, she thought it necessary to hear, with all her retinue, the new doctrine, of which so much had been said at court of late.—The sister of Paya-meh-tap invited me, on purpose to hear me explain the doctrine

of the gospel, which she, according to her own expression, believed to be the same with the wondrous stories of the Virgin Mary.

In relating these facts I would only remark, that I maintained intercourse with the individuals here mentioned, against my inclination; for it is burdensome and disgusting to cultivate friendship with the Siamese nobles. They used to call at midnight at our cottage, and would frequently send for me at whatever time it might suit their foolish fancies. At the same time, it must be acknowledged that, in this manner, Providence opened a way to speak to their hearts, and also to vindicate the character of Europeans, which is so insidiously misrepresented to the King.

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests,—one of them the favorite chaplain of his Majesty, the other a young man of good parts, but without experience,—were anxious to be fully instructed in the doctrines of the gospel. They came during the night, and persevered in their application, even with neglect of the study of Bali, the sacred language, and of their usual services in Buddhism. The elder, a most intelligent man, about 20 years of age, continued for months, to repair with the Bible to a forest, boldly incurring the displeasure of the King. He also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European sciences, so as afterwards to become the instructor of his benighted fellow-citizens; a Cambojan priest was willing to embark for the same purpose; and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharangs, or Europeans.

Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government it might be superior to Bengal, and Bankok would outweigh Calcutta.

But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity. They have been liable to every sort of petty annoyance, which would weary out the most patient spirit; and have been subjected to the most unheard of oppression. Some of them proposed to introduce some useful arts, which might increase power and riches; for instance, steam engines, saw mills, cannon founderies, cultivation of indigo and coffee; but with the exception of one Frenchman, their offers were all refused; and the latter had to leave the country in disgrace, after having commenced the construction of an engine for boring guns. When works for their benefit were accomplished, their value was lowered, in order to dispense with the necessity of rewarding European industry, and of thereby acknowledging the superiority of European genius.

The general idea, hitherto entertained by the majority of the nation as to the European character, was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, crouch before their nobles as dogs, and are employed in all menial services, and occasionally suffered to enlist as soldiers or surgeons. All reproaches heaped upon them, are eventually realized; and their character as faithful children of the Romish church, has been fairly exhibited by drunkenness and cock-fighting. No industry, no genius, no honesty is found amongst them, with the exception of one individual, who indeed has a right to claim the latter virtue as his own. From this misconception has emanated all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company. When the first British envoy arrived, he was treated with contempt, because the extent of English power was not known. When the English had taken Rangoon, it was not believed by the King, until he had sent a trustworthy person to ascertain the fact. Still doubts agitated the royal breast as to the issue of the war with the

invincible Burmans. Reluctantly did the Siamese hear of the victories of their British allies, though they were protected thereby from the ravages of the Burmans, who surely would have turned the edge of their swords against them, if the British had not conquered these, their inveterate enemies. Notwithstanding, the Siamese government could gladly hail the emissaries of Burmah, who privately arrived with despatches, the sole object of which was to prevail upon the King of Siam not to assist the English, in case of a breach, upon the plea of common religion and usages. But the national childish vanity of the Siamese in thinking themselves superior to all nations, except the Chinese and Burmans, has vanished; and the more the English are feared, the better is the treatment which is experienced during their residence in this country. The more the ascendancy of their genius is acknowledged, the more their friendship as individuals is courted, their customs imitated, and their language studied. His Majesty has decked a few straggling wretches in the uniform of Sepoys, and considers them as brave and well-disciplined as their patterns. Chow-fa-nooi, desirous of imitaing foreigners, has built a ship, on a small scale, and intends doing the same on a larger one, as soon as his funds will admit. English, as well as Americans, are disencumbered in their intercourse, and enjoy at present privileges of which even the favored Chinese cannot boast.

The natives of China come in great numbers from Chaou-chow-foo, the most eastern part of Canton Province. They are mostly agriculturists; while another Canton tribe, called the Kih or Ka, consists chiefly of artisans. Emigrants from Tang-an (or Tung-an) district, in Fuhkeen province, are few, mostly sailors or merchants. Those from Hainan are chiefly pedlars and fishermen, and form perhaps the poorest, yet the most cheerful class. Language, as well as customs, derived from the Chaou-chow Chinese, are prevalent throughout the coun-

try. They delight to live in wretchedness and filth, and are very anxious to conform to the vile habits of the Siamese. In some cases when they enter into matrimonial alliances with these latter, they even throw away their jackets and trowsers, and become Siamese in their very dress. As the lax, indifferent religious principles of the Chinese, do not differ essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter. And if they have children, these frequently cut their tails, and become for a certain time Siamese priests. Within two or three generations, all the distinguishing marks of the Chinese character dwindle entirely away; and a nation which adheres so obstinately to its national customs becomes wholly changed to Siamese. These people usually neglect their own literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented, by the King, with an honorary title; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment they become slaves of the King, the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are forced to perform it. And in case of disobedience, they are severely punished, and, perhaps, put into chains for their whole lives. Nothing, therefore, exceeds the fear of the Chinese,—they pay the highest respect to their oppressors, and cringe when addressed by them. Notwithstanding the heavy taxes laid upon their industry, they labour patiently from morning to night, to feed their insolent and indolent tyrants, who think it below their dignity to gain their daily bread by their own exertions. With the exception of the Hwuy Hwuy, or Triad society, implicit obedience is paid to their most exorbitant demands, by every Chinese settler.

Some years back, this society formed a conspiracy, seized upon some native craft at Bamplasoi, a place

near the mouth of the Meinam, and began to revenge themselves upon their tyrants: but falling short of provisions, they were forced to put to sea. Followed by a small Siamese squadron they were compelled to flee; till contrary winds, and utter want of the necessaries of life, obliged them to surrender. The ringleader escaped to Cochinchina, but most of his followers were either massacred, or sent to prison for life. From that time all hope of recovering the nation from abject bondage disappeared; though there are a great many individuals, who trust that the English (according to their own expression,) will extend their benevolent government as far as Siam. Every arrival of a ship enlivens their expectation,—every departure damps their joy.

(to be continued.)

RELIGIOUS INTELLIGENCE.

Burmah. In this country a wide field is opened for benevolent enterprise. The Word, —which reveals life and immortality,—has been extensively circulated, and it has prospered, accomplishing the will of Him, who would have all men come to a knowledge of the truth and be saved. A correspondent at Rangoon, January 12th 1832, writes, "During five months I have found opportunity to distribute, either personally or by a native assistant, about 10,000 tracts and portions of Scripture; and four persons, during that period, have been added to our little church. The whole number added to all our churches here (in Burmah), during the year 1832, was 192; of whom nearly 90 were more or less connected with the English army; the rest were native Burmans, Talings, and Karens. This latter people live scattered on the mountains and in the jungle, somewhat like the aborigines of America, without any fixed religion, and present a field of great extent and interest.

"Our press has furnished, during the year, nearly a million of pages, most of them octavo; and the whole number of tracts disposed of, in the 12 months, is probably, about sixty or seventy thousand. There are many Chinese in Rangoon, and still more at Maulmein and Tavoy. But they are a sad, gambling, opium-smoking, opium-chewing set. Many of them, however, are excellent artisans, and are certainly, in point of civilization, superior to the Burmans."

We have no pleasure in pre-

senting such a picture of our species; and we do it, solely in order to give an accurate view of the character of the people, and of the difficulties to be encountered, in bringiug them to the knowledge and full enjoyment of Christianity; and we are happy to add, on the authority of the same correspondent, that some, a few even, of that *sad set*, have embraced the gospel and been baptized.

SIAM. We have received a copy of the Missionary Journal of the Rev. J. Tomlin, giving an account of the proceedings of the Rev. D. Abeel and himself, while at Bankok, the capital of Siam, from July 2nd. 1831, till January 6th 1832. While there they distributed Christian publications in Chinese, Siamese, and Malayan; healed the sick, preached the word, and conversed freely from house to house, no man forbidding them. Members of the Royal Family, officers of the government, and priests visited them, and accepted of their religious books. We sincerely hope and pray, that the seed sown may take root, may be watered with the heavenly influences of the Divine Spirit, and bring forth fruit abundantly to the glory of God, and the everlasting happiness of men.

At another time we hope to make some extracts from Mr. T's Journal, which commences only about "ten or twelve days after his former fellow-laborer, Gutzlaff, embarked on board a junk for the north of China."

MALACCA. By last accounts Messrs. Tomlin and Abeel were both at the Anglo-Chinese college;—Mr. T. acting for the principal, Mr. Kidd, who is absent on a visit to England, for the benefit of his health; and Mr. A. on a visit, his health having declined at Siam. However, being somewhat better, he contemplates returning thither. He had been preaching a few times for the Rev. Mr. Hughes, who, in addition to his duties as a Missionary to the Malays, acts as English Chaplain.

Postscript. Since the above was in type, we learn by a letter from Mr Abeel, of his return to Singapore, (at which place he dates, April 8th,) and of his purpose to go back immediately to Siam, in order to supply, with Christian books, the 60 or 70 junks then at Bankok.

BOMBAY. We have received the Oriental Christian Spectator up to Dec. 1831, which completes two Vols. of that instructive Magazine. We rejoice to perceive a spirit of inquiry roused among the Parsees on that side of India, and the revolution of opinion, on the subject of religion, among some Hindoos at Calcutta. Truth will triumph; and the eternal immutability of Indian superstition, so often asserted, will vanish before the power of God's everlasting gospel.

Chinese philosophism, too, has its advocates, who assert its immutability, and its superiority over the religion of Jesus. But the contest, be it remembered, is between truth and falsehood, and of no doubtful issue. The Press, the Preacher, and schoolmaster have, at various times and places, effected great moral changes on large portions of

mankind; and we see no reason why they will not produce the same results, when brought to bear with suitable energy, on the human beings who inhabit India, China, and Japan. God hath made of one blood all nations of men; and though there are many differences in minor points, yet they are every where essentially the same; and with the Divine blessing, like efforts may every where be expected to produce similar effects.

Cape of Good Hope. Several of the early numbers of the South African Christian Recorder have fallen in our way; we were especially interested with the account they contain of the progress of infant schools at Cape Town. "Quite amused" we were, too, to read of the "little group of infants,"—African politicians, "from four to seven years of age,"—"gravely discussing" the merits of the French revolution. In correct education, learning to do what and only what is good—in training up the child in the way he should go,—we look on the system of infant schools to be, in point of efficiency, very nearly what the power of steam is in mechanics; and the system is as simple and as pleasant, as it is efficient; and having reached and doubled the Cape, we hope it will come on to China. Here very few girls receive any education; and the education of boys is seldom commenced till the age of seven, eight, or ten years. Who would not admire to see an infant school established among the sons of Han, the disciples of Confucius!

Madagascar. The dissensions, strifes and murders, which followed rapidly on the demise of Radama, have ceased; and further, (we are happy to learn from various sources,) the Queen, the successor of the late sovereign, has given strong proof of her determination to improve the condition of her people, and "has repeatedly declared herself the enemy of the slave traffic, and the friend of peace, education, and commerce." It appears, also, that efficient measures have been adopted to improve agriculture, manufactures, and commerce.

The Bible has been translated into Malagasy, the native language; the teachers of christianity are protected and encouraged by the Queen; and, among other recent improvements, the system of infant schools has been introduced; and, where twelve years ago not six individuals could write their own language, thousands can now both read and write, and great numbers are enjoying the advantages of a respectable education.

Diary of a Chinese Christian;—(Extract, faithfully translated.)

Fourth moon, 1st day. At the village of ———, superintending the printing of the Scripture Lessons.

2nd day. Composing a religious tract.

4th. (Sunday.) When reading the Gospel of Matthew, the man who came and conversed with me, on a preceeding day, came again, and said,—What book are you reading to-day? I replied, I am reading an account of what the Saviour of the world

did and said. While the Saviour was in the world, what he did and what he taught the people are contained in this book. The man then asked, What sort of person was the Saviour of the world? I answered, He was the son of the Most High God, who, seeing mankind deceived by the devil, and going on in the way of wickedness, which leads to destruction; but ignorant of that good way which leads to everlasting life, —left the glories of his heavenly state and was born into the world as a man. He in the first place taught the import of the Sacred Scriptures—the way in which men should walk—what is requisite in order to be saved from depravity and iniquity and brought to the right way. Afterwards he gave his own precious body to suffer and to die that he might atone for men's sins against High Heaven—(here the writer goes onward to the resurrection; the command to preach the gospel to all nations; and to our Saviour's ascension). The man said,—So good a book—I should like you to lend me it to read. I replied, I'll make you a present of it to read. If you find any parts that you don't understand, please to come to me, and I'll explain them to you; or you may pray to the Most High God, in the name of the Saviour, for the Holy Spirit to move your soul, and cause you to know the mysteries of the Gospel.—The man received the Book thankfully, made his bow, and went away.

5th. At the village ———, composing religious Tracts.

11th. (Sunday.) When reading in the Prophet Isaiah, a man named Yu came to me, and said,—You are usually on other days writing and composing books; why do you limit yourself to reading to-day. I replied —This day, according to the Holy Scriptures, is a sacred day of rest, in which it is required to cease from all sorts of labour; to give repose to the body, and to worship God; to thank him for graciously nourishing and preserving us; also to read the Holy Scriptures, for the nourishment of our souls; that we may cherish virtuous thoughts, and dispositions; perform virtuous actions; and, considering the deeds of past days, may reform speedily what is wrong, and be more zealous in what is right. This is keeping the holy rest of the Sabbath. Yu replied, suppose we who do not know the true Scriptures, do not keep the holy day of rest, do we act very wrong? I answered,—Through ignorance not to keep the day, the error is light; to know clearly the command, and yet refuse to keep the holy day,—the sin is greater. For the holy rest of the Sabbath, is a manifestation of the gracious intentions of the Most High God to mankind. Because during six days we have to toil much for the support of the fleshly body; but on the seventh day, we are to desist from these toils of mind and body, that we may nourish the soul. And man's divine spirit is more enduring, and more honorable and important than man's fleshly body, which, at the longest, will not exceed a hundred years' duration; man's divine spirit lives forever —it is an undying spiritual thing; &c.

JOURNAL OF OCCURRENCES.

The Rebellion, on the borders of Kwangtung, Kwangse, and Hoonan Provinces, which has excited general attention and great alarm, broke out on Sunday, February 5th of the current year. On that day the rebels had predetermined to commence their operations, and actually did so. We have seen an official notice of it, sent by the Lieutenant-Governor of Hoonan to the Emperor, in which he gives the above date.

The principal insurgents, called *Yaou-jin*, are chiefly of Leen-shan, on the north-west frontier of Kwang tung. They are stated, in Chinese books, to be the descendants of a person named *Pwan-hoo*. Who this person was, or when he lived is matter of dispute; but however that may be, it is certain, that the Yaou-jin first appeared in Hoo-kwang and Yunnan, whence they passed over and established themselves in Kwangse. During the reign of Kaou-tsung of the Sung Dynasty, in the middle of the 12th century, some of these men were brought as slaves to Leenchow, in this province; and were sent to cultivate small patches of land among the crags of the mountains. As they increased in number beyond the control of their Chinese masters, they divided themselves into eight tribes, (in Chinese pa-pae): and, although they have since been further subdivided, first into twenty-four, and now into fifty tribes, yet the original division into eight tribes is still retained. Of these eight, three are attached to Leen-chow, and five to Leen-shan.

The hair of the men is braided up in a tuft on the top of the head; that of the women is matted with yellow wax, and formed like a board placed on the top of the head, somewhat resembling the European college caps. Both men and women ornament their heads with green beads, pheasant's feathers, &c. Their garments are made of a sort of linen or grass-cloth, are loose, and of divers colours. The young men and women sing in response, and select wives and husbands from those whose songs please best. The length of each other's waistband or sash being measured, fixes the nuptials.

The natural disposition of these people is ferocious and cruel. They delight in quarrels and murder; but are very true to their promises; and fear gods and devils. They can endure hunger, and prosecute their battles with perseverance. Their armour consists of long swords suspended on their left sides, and large crossbows slung on their right: in their hands they carry long spears. They run up and down hills, and in the most dangerous places, with great speed and intrepidity. In battle they support each other with bows and spears, and so rush forward; those who hold spears leading the van: they do not long defend themselves with bows. When shooting, the archers hold their swords in their mouths. If hard pressed and unable to use their spears and bows, they lay them aside, and take to their swords, with which they make a most desperate resistance. They put themselves in battle array at some dangerous pass; and if they run, are sure to have archers lying in ambush.

As soon as the chidren are able to walk, the soles of their feet are seared with a hot iron, to enable them to tread upon thorns, stones, or spikes, without being hurt. These people rush forward in crowds, just like a herd of wild beasts or wolves;—hence their name Yaou-jin, which denotes a wild-dog, or wolf-man.—In addition to the above particulars, derived from a topography of Leen-chow, published under the Emperor Keen-lung, the Chinese of Canton strenuously assert, and firmly believe, that the mountaineers have short tails behind, like dogs or monkeys. But Keen-lung was not the man who would sanction the publication of such an absurdity.

To return to the rebellion, from which we have so long digressed; Woo-yung-kwang, the Lieut.-Governor of Hoonan, names as the

chief rebel CHAOU-KIN-LUNG, that is, Chaou, the Golden dragon; an epithet since assumed as the royal title of the rebel chieftain. To this man is attributed, by some prisoners taken, the power of working wonders with his sword; of taking water into his mouth and spurting forth fire; of knotting rushes and converting them into cattle, &c.; and these reports are communicated in the official despatches to the Emperor. It is added, that there is among the rebels a female General, who has sent her sister to be married to one of the rebel Chiefs, on the frontiers of Canton.

Chaou is clothed in a *yellow* jacket, and an emblazoned under-dress, on which are embroidered the three words, Kin-lung-Wang, 'the golden dragon king.' The chief rebels of the Yaou tribes, are clothed in yellow riding jackets; the rest have red cloth turbaus. They all can perform demoniacal arts, but with unequal success.—Such is the simple tale of the Lieut.-Governor, to the Emperor; and to this he adds,—"But there are none of the Triad Society among them." To this part of the memorial, the Emperor replies in his own hand-writing, with the vermillion pencil, "'Demoniacal arts' are words which should never appear in a memorial to me. And how know you certainly that there are none of the Triad Society among them? Hereafter, when they are annihilated, and it is found out that there were Triad banditti among them, what will you do! Where will you hide yourself on the earth!"

The Lieut.-Governor represents the hills as covered with snow in February; the cold intense; and the passes impracticable. There were not troops enough in the neighbourhood to act against the mountaineers, who could easily run away, but there was no pursuing them. However, since that, the rebels have been the pursuers; and the Imperial troops have been defeated repeatedly, with the loss of a great many officers, guns, and ammunition. Among the killed is Hae-ling-ah, the Tetuh or Commander in chief of the province af Hoonan.

The progress of the rebels has been rapid, and they have possessed themselves of four large towns, besides several smaller ones. One town they plundered of the treasure and grain laid up in it, and then set fire to the public offices. But the people, who are not found in arms against them, have in no case received any injury or insult. The rebel leader is said to have even issued manifestoes, declaring that he wars only with the armed servants of the government, and intends no harm to any besides.

The rebels have received one or two severe repulses. Loo-kwan, the Governor of Hookwang, having advanced towards the scene of the contest, accompanied by Lo-sze-keu, the Tetuh of Hoopih, to supply the place of the deceased Hae-ling-ah, their joint efforts obtained temporary victory for the Imperial arms. The vanquished rebels retired abruptly to their mountains, which was attributed, for a time, to fear. But their speedy return to the war, with increased ardour and fury, proves the fallacy of that supposition. Among the prisoners fallen into the hands of the government are a son and brother of Chaou-kin-lung; to rescue whom, a vigorous sally has been made, which though it proved unsuccessful, was not relinquished, till many of of the Imperial troops had been slain. Loo-kwan and Lo-sze-keu have been highly praised by the Emperor, for the check (brief as it was) which they had given to the insurgents: but they are, at the same time, reduced to the situation of secondaries; the direction of the war being given to King-shan, General of the Mantchou troops in Hoopih province.

DEATH OF GENERAL HAELINGAH, the Tetuh of Hoonan. This Tartar officer fell into a snare which rebel treachery had laid for him. The Golden Dragon, having heard of the situation and circumstances of the General, sent some of his cleverest people to feign themselves villagers, who desired relief from the rebels, and to offer themselves as guides to the Imperial army, among the hills. The general believed these deceivers, and moved forward, with a detatchment, eight pieces of artillery, ammunition, stores, and money for the purchase of provisions. When they had reached a place convenient for the enemy, the rebels, who lay in ambush, fell upon then suddenly, and shot, at the first onset, the General and upwards of twenty officers. They killed, also, a few scores of the soldiers; and seized the guns,

amuunition, &c, The Geueral's remains were afterwards obtained:—his left arm was cut off; his eyes both dug out; his head clove in two; and he had a sword-cut on his forehead. Lieut.-General Ma fell at the same time: his body was found, without its head.—The Emperor, while he blames the precipitancy of these two officers, directs posthumous honours to be conferred on them and others who fell with them. He also directs that rewards be given to the families of the slain, in consideration of their having suffered in the service of the country.

The Emperor Kang-he carried on an exterminating war against the mountaineers now up in rebellion, and was at last obliged to desist, without effecting his purpose. It is rumoured that Taoukwang has declared it his resolution, to use every effort to put the whole race of Yaou-jin to the sword. So that some look forward to a long continuance of bloodshed, and all the miseries attendant on such operations. The only necessary of life for which the Yaou-jin are dependant on the Chinese is salt, and this they are said to have been laying up largely for some years. Government has directed its servants to say as little as possible, publicly, about these rebels, the preparation of troops, &c. And many of the people are afraid to speak or write to their friends, upon such matters. Some of his Majesty's privates have pleaded filial piety, as a set-off against military duty; and represented that they are only sons of aged mothers, whom they cannot leave. About a score of these poltroons were punished with twenty blows, and dismissed the army.

Opium in the army. Of a thousand men sent by the Governor of Canton, to act against the rebels, the commanding officer has sent back two hundred, rendered totally unfit for active service, by the habit of opium-smoking.

Peking. In the northern division of the city, a secret Society, called the 'Wonderful association,' has been discovered. The head of the combination sent thither an old man, in the humble garb of a manure-gatherer, which is considered the meanest occupation in China. But this degraded person had money, which he distributed to poor soldiers, and people in distress, in order to win their affections, and induce them to enter the Wonderful association, by taking certain prescribed oaths. Wang-laou-tow-tsze, or old King, as the man was called, had an associate named Tang-Pa-urh, who, having in his hand some defect of old standing, which disabled him from opening his fingers, pretended there was something wonderful in this, and was in consequence called, the "Lion, the recumbent Budha." The associates were to enter Peking, the first moon of the present year, to join their brothers there. But the plan being discovered, old King and the Lion were, by last accounts, both in custody.

Two other assoiations of a similar nature are now before the criminal courts, at Peking, but no decision having yet been passed, we are unable to give the particulars.

Famine. In consequence of the extensive innundations of last autumn, many towns and villages, in the provinces of Ganhwuy, Keaugse, Hoopih, and Chekeang, are now suffering for want of food. In the three former of those provinces, the Emperor has directed a remission of a portion of this year's taxes, on the suffering towns. He has also commanded that the starving people be supplied, from the Imperial stores, both with rice for their present wants, and with seed to sow. These presents are not always wholly gratuitous; restoration is usually required, as soon as a better harvest gives the poor people power to do so. A similar boon has been requested on behalf of Chekeang, which was also afflicted with drought and inundation.

Cochinchina. Accounts have been received of a rather serious affray on the borders of Cochinchina, in Tae-ping-foo, on the southern frontier of Kwangse province. It was occasioned by a dispute about some coal-pits in that neighbourhood; the result was unfavorable to the Chinese government party. Two officers, civilians, and about a hundred soldiers were killed. The Lieut.Governor of Kwangse has written to his superior, Governor Le of Canton, and has at the same time sent a detachment of troops to suppress the rioters.

These people are said to be connected with 24 districts of barbarous *Meaoutsze*, who yield a very partial obedience to the Chinese government, and who are quite similar to the Yaou-jin, of whom we have already given some account.

Du Halde gives a very tolerable description of these Meaoutsze, but does not explain the meaning of their name, for which his English translator reproves him, and tells his reader that Meaoutsze means the offspring of cats. In this, however, he is quite mistaken, and had better have left his reader to grope in the dark as Du Halde did, than so mislead him. The word *Meaou* denotes a plant springing from the earth; to bud forth; and perhaps, in its connection with these mountaineers, the term may denote, that they are the aborigines, the natives of the soil.

Robbery. The Imperial stores at Peking have been robbed of 222 cases of vermillion, weighing 11,090 catties. A strict inquiry is instituted.

Retirement of aged Statesmen. Chin-jo-lin, President of the Criminal Tribunal being aged and infirm, is commanded by the Emperor to retire. He is permitted to carry with him his original rank.

This person once begged his bread in the streets of Canton. He had an early education, and inherited a good patrimony, which he squandered in vicious courses, and reduced himself to the actual want of food; for his friends forsook him in the day of his calamity. The manager of a band of play-actors took a fancy to his appearance, and wished him to appear on the stage. He declined this, but became an assistant to the manager, for a few years, and obtained a little money to appear at the public examinations. He was successful and rose rapidly to the rank of *Han-lin*, and from thence he entered on the civil service.

In Canton Province, the scene of his early debauchery and disgrace, he afterwards appeared as Criminal Judge, and then as Foo-yuen. He afterwards became the Governor of the two 'Lake provinces,' i. e. Hoopih and Hoonan. And eventually he settled down in Peking as a President of the College Han-lin-yuen.

Our native correspondent remarks that Chin-jo-lin, in the course of his life, has experienced the vicissitudes of bitterness and joy. In this world generally, when a man's destinies have run their round, he ought to perform appropriate duties, and leave the rest to the decree of Heaven. Whether a man have adversity or prosperity does not depend on his own schemes. It is not by force that he can get rid of adversity; nor can he by covetous wishes attain prosperity.

So moralizes our heathen friend. He refers all to a mysterious course in nature; the revolution of events, a numerical destiny. The government of an infinitely wise and just God, the mercy and grace of the Father of the Universe, are ideas which have no place in his mind.

Another aged Minister, Sun-urh-chun, for several years Governor of Fuhkeen and Chekeang, has also retired, on account of illness. Having been very successful in quelling insurrections on the island of Formosa, His Majesty, after some hesitation, has allowed him to retire, with very high honours.—He is since dead and additonal posthumous titles have been conferred.

May 26th. As the reports, respecting the insurgents, continue unfavorable to the Government party, it is expected that Governor Le will soon repair to the seat of war in command of a body of 2000 men, who have already been ordered to proceed thither.

The continuance of the war is considered very injurious to the inland trade of Canton, as it hinders all business between this city and the merchants of Szechuen, Yunnan, and Kweichow.

Arrival of new officers. The new Poochingsze, Keih-hang, and the Foo-Tootung, or Lt.-General of the Tartar troops, Yuh-wan, lately arrived to take possession of their new offices. The arrival of Yang-chin-lin, the new Anchasze is daily expected.